# 4.1 The Marks of the Church

Key Concept

An initiation is a formal act of acceptance and admission into a group.

Outline

## Admission

1. When people join groups, the presumption is that those people share in the values of that group.
2. The four Marks of the Church name key values that distinguish the Church from all other groups.

## Oneness

1. **One** means that Jesus instituted a single universal Church lead by St. Peter and his successors. (0813-0822)
2. Why is the Church one?
   1. Willed by the Father
   2. Founded by the Son
   3. Embodies the Holy Spirit
3. Why must the Church be one?
   1. Profession of a common creed
   2. Common disciplines of worship
   3. Agreement on matters of faith and morals.
   4. Separated Christians
      1. Acknowledge some but not all of the Revelation.
      2. Believe that additional public revelation has been given.

Holy

1. To be **Holy** means to be dedicated to God. (0823-0829)
2. Why is the Church Holy?
   1. The Church is holy because Christ loves the church as the groom loves his bride.
   2. The church is God’s chosen agent of revelation and grace.
   3. The Holy Spirit is like the soul of the Church
3. Why must the Church be holy?
   1. So that it can remain authentic.
   2. So that it can fulfill its mission.

**Catholic**

1. To be catholic means to be universal. (0830-0855)
2. Why is the Church Catholic?
   1. Because Jesus is the universal human Savior.
   2. Because it holds in its custody the entire revelation.
3. Why must the Church be catholic?
   1. So that no facet of the revelation is lost to the religious experience of future generations.
   2. So that no one is denied access to the authentic revelation.

## Apostolic

1. The Church is “Apostolic” meaning *of the apostles.* The church’s claim to authenticity rests solely in the fact that Christ founded the church on the Apostles who then entrusted the church to their successors the bishops. (0857-0865)
2. Why is the church **apostolic,** meaning of the apostles?
   1. Built on the foundation of the Apostles.
   2. With the help of the Holy Spirit, the church has held and passed on the authentic apostolic faith.
   3. The successors of the Apostles guide the church today.
3. Why must the Church be apostolic?
   1. So that the foundation of the Apostles is not lost to history.
   2. Faith remains a genuine response to the authentic revelation.
   3. Church can perform its mission

Exercise

What is the importance of the Four Marks of the Church?

Review

1. Why must the Church be one?
2. Why must the Church be holy?
3. Why must the Church be catholic?
4. Why must the Church be apostolic?
   1. **Catholic Devotionals**

Key Concept

Baptism initiates a person into the Mystical Body of Christ and the Church.

Key Terms

Adoration Eucharistic Adoration

Monstrance Benediction

Sign of the Cross Gloria Patri

Rosary Stations of the Cross

Novena Litany

Lectio Divina

Outline

Adoration and the Holy Eucharist

1. **Adoration** refer to worship in which we contemplate the perfection or excellence of God because God is God.
   1. Adoration dates back to Moses who commanded the Israelites to adore God. (EX 20:02-07)
   2. Christians are also obliged to worship God in this way. (MT04:10)
   3. Adoration is reserved for God or the power of God acting in others. We adore God and admire the angels and saints.
   4. Sacrifice offers the most genuine form of adoration.
2. **Eucharistic Adoration** is the practice of exposing or presenting the Blessed Sacrament.
   1. The consecration during holy Mass is perhaps the most opportune time to adore God because this connects us to the sacrifice of Christ on the Cross.
   2. The holy Mass provides other opportunities for adoration such as the Lamb of God and Holy Communion.
3. Eucharistic adoration may also occur outside of Holy Mass over a period of time.
   1. The Blessed Sacrament is reposed in a **Monstrance**, an ornate vessel in which the entirety of the Host can be seen.
   2. The Monstrance is placed on the altar and candles are lit.
   3. Incense is burned and music may be played to help create a sacred mood.
4. **Benediction** of the Blessed Sacrament is a liturgical event in which the celebrant blesses the congregants the Holy Eucharist.
   1. The ceremony typically includes hymns and prayers.
   2. The Eucharist is incensed by the celebrant.
   3. The Divine Praises are said or sung.

Prayers

1. Prayer is central to the Catholic life. Nothing Catholic happens in the absence of prayer.
2. Over the long history of the Church certain prayers have become cornerstones of Catholic practice.
3. These prayers connect us to God and Catholics across the centuries.

The Lord’s Prayer

1. The Lord’s Prayer (Our Father) is the prayer that Jesus taught to his disciples. (MT06:09-13, LK 11:02-04)
   1. The prayer expresses the Christian understanding of our relationship with God.
   2. This prayer is so significant that it is included in the Holy Mass.
2. Lord’s Prayer contents.
   1. Our Father who art in heaven, hallowed be thy name. *The Father transcends and is existence itself—complete and holy.*
   2. Thy kingdom come, Thy will be done on earth as it is in heaven. *The Father wills our happiness. When we surrender in love to the Father we will find happiness.*
   3. Give us this day our daily bread. *Our need for the Father’s love is total.*
   4. Forgive us our trespasses as we forgive those who trespass against us. *We are not worthy of the Father’s love. We acknowledge that when we ask forgiveness and forgive others.*
   5. Lead us not into temptation and deliver us from evil. *We can easily become ego-centered and fall into deprivation, we need the Father’s help.*
   6. Amen. *So be it.*

Hail Mary

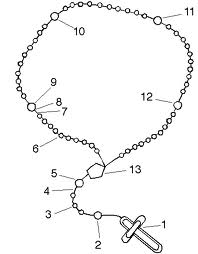
1. The Hail Mary is a prayer that celebrates Mary of Nazareth’s unique relationship with God and her special role in salvation history.
2. The prayer is drawn from pre-nativity narrative in the Gospel of Luke.
   1. Hail Mary, full of grace, the Lord is with thee. *LK 01:28*
   2. Blessed art thou amongst women and blessed is the fruit of thy womb, Jesus. *LK 01:42*
   3. Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. *We ask Mary to intercede with her Son on our behalf, now and in our time of greatest need.*
   4. Amen. *So be it.*

Trinitarian Prayers

1. Trinitarian prayers express the Catholic belief in one God in three divine persons.
2. **Sign of the Cross** is a ritual gesture that connect the Mystery of the Trinity and the Paschal Mystery.
   1. The celebrant traces the sign of the cross on the head of the recipient in the Rite of Catechumens, Baptism, and Confirmation.
   2. The sign of the cross begins and ends the Holy Mass.
   3. The sign of the cross begins and ends prayer.
3. **Gloria Patri** is a doxology proclaiming the eternal majesty of God. *Glory be to the Father, and the Son, and the Holy Spirit, as it was in the beginning, is now, and ever shall be world without end, Amen*
   1. The Glory Be is incorporated into various prayers and liturgies. *Rosary, Liturgy of the Hours*
   2. The Church teaches that it is a fitting way to conclude any sequence of prayers.

The Rosary

1. **Rosary** is both the name of the devotion and chain of beads used in the devotion. It is a means of contemplating the mysteries of Jesus’ life through the eyes of His mother.
2. History
   1. Dominican Preacher Alan de Rupe began the Rosary in the Fifteenth century France.
   2. The belief that the devotion was revealed to St. Dominic in a vision was based mainly on de Rupe’s report of a vision.
   3. It may have been the standardization of a long-standing practice of using small stones to count prayers.
   4. The fact that the Hail Mary is recited 150 times in the full Rosary suggests a connection to the Psalter and monastic prayer.
3. The full Rosary consists of fifteen decades each representing one of the original Mysteries of the Rosary.
   1. The Mysteries are drawn from the beliefs of the Apostolic Church.
   2. Pope John Paul II added a new set called the Mysteries of Light in October of 2002.
   3. The standard Rosary consists of one-third the full Rosary.



Praying the Rosary

1. The Rosary is directed to God through the Blessed Mother.
2. The devotion has three parts.
   1. The Initial Prayer is said between the Crucifix and the Pendent.
      1. Apostles Creed (1)
      2. Our Father (2)
      3. Three Hail Marys (3)
      4. Glory Be (4)
   2. The Mystery Prayer is said on a single decade of the Rosary.
      1. Naming of the Mystery (5) then mediate on that Mystery while praying the decade.
      2. Our Father (5)
      3. Ten Hail Marys (6)
      4. Glory Be. (4)
   3. The Concluding Prayer is the recitation of the Hail Holy Queen. (7)
3. These parts are sometimes supplemented with additions from Scripture or other prayers.

Mysteries of the Rosary

1. Joyful Mysteries
   1. The Annunciation
   2. The Visitation
   3. The Nativity
   4. The Presentation
   5. The Finding in the Temple
2. Sorrowful Mysteries
   1. Agony in the Garden
   2. Scourging at the Pillar
   3. Crowning of Thorns
   4. Carrying the Cross
   5. The Crucifixion
3. The Glorious Mysteries
   1. The Resurrection
   2. The Ascension
   3. Pentecost
   4. The Assumption
   5. Crowning of Mary Queen of Heaven
4. Mysteries of Light
   1. Jesus Baptism in the Jordan
   2. Wedding at Cana
   3. Proclamation of the Kingdom
   4. The Transfiguration
   5. Institution of the Eucharist

The Stations of the Cross

1. The **Stations of the Cross** is a devotional practice that traces the journey of Jesus from His condemnation before Pilate to His entombment.
   1. It was likely first observed in Jerusalem along the actual setting for the events.
   2. The Franciscans helped to popularize the practice during the middle ages.
   3. The number of stations varied at first with the present ones finally being settled in the 18th century.
   4. It is a popular devotion during Lent.
2. The Stations of the Cross
   1. [Jesus is condemned to death](http://en.wikipedia.org/wiki/Jesus_is_condemned_to_death)
   2. [Jesus carries his cross](http://en.wikipedia.org/wiki/Christ_Carrying_the_Cross)
   3. [Jesus falls the first time](http://en.wikipedia.org/wiki/Jesus_falls_the_first_time)
   4. Jesus meets [his mother](http://en.wikipedia.org/wiki/Blessed_Virgin_Mary)
   5. [Simon of Cyrene](http://en.wikipedia.org/wiki/Simon_of_Cyrene) helps Jesus carry the cross
   6. [Veronica](http://en.wikipedia.org/wiki/Saint_Veronica) wipes the face of Jesus
   7. Jesus falls the second time
   8. Jesus meets the women of Jerusalem
   9. Jesus falls the third time
   10. Jesus is stripped of his garments
   11. [Crucifixion](http://en.wikipedia.org/wiki/Crucifixion_of_Jesus): Jesus is nailed to the cross
   12. Jesus dies on the cross
   13. Jesus is taken down from the cross
   14. Jesus is laid in the tomb.

Some Traditional Prayers

1. **Novena** is personal devotion in which a prayer is offered over nine intervals.
   1. Interval might be nine consecutive days, once a week for nine weeks, for example.
   2. A novena is typically prayed for a particular cause or to honor a saint or some aspect of the Divine. *Sacred Heart of Jesus*
   3. The practice dates back to the 17th century.
   4. The number nine refers to the number of.days that Mary and the apostles awaited the Holy Spirit on Pentecost after Jesus ascension.
2. **Litany** is a prayer said in alteration or as a petition and a response. Five litanies have been approved by the Church for public devotions. *Litany of Loreto (Blessed Virgin) Litany of the Holy Name, Litany of the Saints, Litany of the Sacred Heart, Litany of St. Joseph.*

Lectio Divina

1. **Lectio Divina** refers to an ancient personal devotion centering on the Sacred Scriptures.
   1. Its history dates back to the the patristic father Origen in the 3rd century.
   2. It became one of the cornerstone of Benedictine life (along with manual labor and worship of God)
   3. The present four step model was set by a Carthusian monk named Guigo II by the end of the 12th century.
   4. The practice has been popular among many Catholics and endorsed by saints throughout the history of the church.
2. Lectio Divina Steps
   1. Read—we carefully read a selection from Holy Scripture.
   2. Meditate—we think about what we have read perhaps leading to ideas or insights.
   3. Pray—we set aside our thoughts and pray from the depths of our heart.
   4. Contemplate—we let go of words, ideas, and insights and simple be with God.

Some Holy Things

1. Candles are blessed for liturgical purposes.
   1. The Church prescribes that the candles be made of quality natural ingredients.
   2. The flame is symbolic of Christ, the light unto the world.
2. Holy Oils are used to anoint in the context of various liturgical ceremonies.
   1. Oil of Catechumens is made of pure oil and used to anoint those who are seeking to become Catholic.
   2. Oil of the Sick is made of pure olive oil and used in the sacrament of the Anointing of the Sick.
   3. Holy Chrism is made of pure olive oil and a dash of balsam and is used in the sacraments of Baptism, Confirmation, and Holy Orders.
3. Holy Water refers to water blessed for liturgical purposes.
   1. Ordinary Holy Water has a bit of salt added as a preservative and used in fonts at the doors of the church or chapel.
   2. Baptismal font water has a dash of Holy Chrism and Oil of the Catechumens added.
   3. Gregorian water is used in the ceremony for the consecration of a church. It contains wine, salt, and ashes and requires a special formula for its blessing. The name comes from the fact that its use was prescribed by Pope St. Gregory I.
   4. Easter water refer to water solemnly blessed on Holy Saturday by the bishop. It the base for baptismal water.
4. Incense refers to resins that are burned as part of a liturgical service.
   1. It emits a fragrance that helps to create a sacred environment.
   2. The rising smoke is symbolic of prayers going up to God.

Medals and Scapulars

1. Medals refer to coin-size emblems that hold the image of Jesus, the Blessed Mother, or a saint.
   1. They signify ones commitment to Christ and the Christian life.
   2. They are intended to inspire prayer and devotion.
2. Scapular refers to a garment (real or symbolic) worn as a symbol of devotion.
   1. A monastic scapular is a sleeveless garment with an opening for the head, worn on the shoulders.
   2. A devotional scapular consists of two small rectangular pieces of woolen cloth joined by tapes and worn over the shoulders.
3. There are eighteen scapulars approved by the Church.
4. The White [Scapular of the Most Blessed Trinity](http://en.wikipedia.org/wiki/Scapular_of_the_Most_Blessed_Trinity) (1193)
5. The White [Scapular of Our Lady of Ransom](http://en.wikipedia.org/wiki/Scapular_of_Our_Lady_of_Ransom) (1218)
6. The Brown [Scapular of Our Lady of Mount Carmel](http://en.wikipedia.org/wiki/Scapular_of_Our_Lady_of_Mount_Carmel) (1250)
7. The Black [Scapular of the Seven Sorrows of Mary](http://en.wikipedia.org/wiki/Scapular_of_the_Seven_Sorrows_of_Mary) (1255)
8. The [Blue Scapular of the Immaculate Conception](http://en.wikipedia.org/wiki/Blue_Scapular_of_the_Immaculate_Conception)
9. The Red [Scapular of the Most Precious Blood](http://en.wikipedia.org/wiki/Scapular_of_the_Most_Precious_Blood)
10. The [Black Scapular of the Passion](http://en.wikipedia.org/wiki/Black_Scapular_of_the_Passion) (1720)
11. The [Red Scapular of the Passion](http://en.wikipedia.org/wiki/Red_Scapular_of_the_Passion) (1846)
12. The Black [Scapular of Help of the Sick](http://en.wikipedia.org/wiki/Scapular_of_Help_of_the_Sick) (1860)
13. The White [Scapular of the Immaculate Heart of Mary](http://en.wikipedia.org/wiki/Scapular_of_the_Immaculate_Heart_of_Mary) (1877)
14. The Blue and Black [Scapular of St. Michael the Archangel](http://en.wikipedia.org/wiki/Scapular_of_St._Michael_the_Archangel) (1880)
15. The [Scapular of St. Benedict](http://en.wikipedia.org/wiki/Scapular_of_St._Benedict) (1882)
16. The [Scapular of the Holy Face](http://en.wikipedia.org/wiki/Scapular_of_the_Holy_Face) (1885)
17. The White [Scapular of the Our Lady of Good Counsel](http://en.wikipedia.org/wiki/Scapular_of_the_Our_Lady_of_Good_Counsel) (1893)
18. The White [Scapular of St. Joseph](http://en.wikipedia.org/wiki/Scapular_of_St._Joseph) (1898)
19. The White [Scapular of The Most Sacred Heart of Jesus](http://en.wikipedia.org/wiki/Scapular_of_the_Sacred_Heart) (1900)
20. The [Scapular of the Sacred Hearts of Jesus and Mary](http://en.wikipedia.org/wiki/Scapular_of_the_Sacred_Hearts_of_Jesus_and_Mary) (1901)
21. The White [Scapular of St. Dominic](http://en.wikipedia.org/wiki/Scapular_of_St._Dominic) (1903)
22. Various indulgences have been granted to some of the scapulars.

Relics

1. A relic usually consists of the physical remains of a saint or the personal effects of the saint or venerated person preserved for purposes of [veneration](http://en.wikipedia.org/wiki/Veneration) as a tangible memorial
2. A [reliquary](http://en.wikipedia.org/wiki/Reliquary) is a [shrine](http://en.wikipedia.org/wiki/Shrine) that houses one or more religious relics.
   1. Sacred Relics must not be worshipped because only God is worshipped and adored.
   2. The veneration given to them is not to them, but through them to Christ.
3. Classification of Relics
   1. First-Class Relics are Items directly associated with the events of Christ's life (manger, cross, etc.), or the physical remains of a saint (a bone, a hair, skull, a limb, etc.).
   2. Second-Class Relics is an item that the saint wore or frequently used.
   3. Third-Class Relicsis any object that is touched to a first- or second-class relic
4. The sale or disposal by other means of relics without the permission of the Apostolic See is strictly forbidden by canon 1190 of the *Code of*[*Canon Law*](http://en.wikipedia.org/wiki/Canon_Law)
5. Relics may not be placed upon the altar for public veneration, as that is reserved for the display of the [Blessed Sacrament](http://en.wikipedia.org/wiki/Blessed_Sacrament).

Exercise

What is the purpose for Catholic devotionals?

Review

1. What unique event happens during Benediction?
2. Why do Catholics pray the Hail Mary?
3. Why do people typically pray a novena?

**4.3 Baptism**

Key Concept

Baptism initiates a person into the Mystical Body of Christ and the Church.

Key Terms

Baptism Indelible

Ordained Ministers Original Sin

Outline

# **The Sacrament of Baptism (**1213-1284)

1. **Baptism** is birth into the new life of Christ. Baptism occurs because Christ commissioned his disciples to proclaim salvation and baptize (MT 28:16).
2. The baptized become members of the Mystical Body of Christ and the Church.
3. The essential rite of Baptism consists of immersing the candidate or pouring water on the head and saying: I baptize you in the name of the Father, the Son, and the Holy Spirit.
4. The Fruits of Baptismal Grace
   * 1. The forgiveness of original and personal sins.
     2. Adoption as a daughter or son of the Father, a member of the mystical body of Christ and a temple of the Holy Spirit.

Impact of Baptism

1. Baptism imprints on the soul an **indelible** mark meaning one that can’t be removed, that consecrates the baptized for Christian worship. For this reason, baptism cannot be repeated.
2. Scripture (JN 03:05) teaches that one must be baptized in order to enter into the Kingdom of God.
3. God wills the salvation of all humanity. God has bound salvation to the Sacrament of Baptism, but the sacrament does not bind God. (1257).
   1. Those who die for the faith are baptized by their martyrdom.
   2. Those who are catechumens are baptized by their desire.
   3. Those who through no fault of their own are ignorant of the Gospel and the Church, but seek the truth and desire to do the will of God can be saved. (1260)
4. Baptism is administered to children because it is a gift and presupposes no merit on the part of the baptized.
5. An **Ordained Minister**, meaning a bishop, priest or deacon, is the ordinary minister of Baptism, but in an emergency any person can baptize.

Sin, Jesus, and Baptism

1. **Original Sin** is the loss of original Justice due to the failure of the first human beings to accept God’s love and respond to His offer of friendship. (0396-0412)
   1. All human being inherit the Original Sin in that we are born outside of the condition of Original Justice.
   2. This is not a positive inclination to evil (intrinsic sinfulness), but the lack of an ordering of self toward God and the harmony that such an ordering creates.
   3. Being born in a state of original sin does not mean that we are incapable of doing good; it means that no good that we are capable of doing can redeem us from the original sin.
2. Through His life, death, and resurrection, Jesus offered us the solution to sin. Baptism is the sacrament that carries us through the life, death, and resurrection of Christ.

Baptism in the Economy of Salvation

1. Baptism prefigured in the Old Testament (1217-1222)
   1. Water is the indispensable source of life.
   2. The story of Noah offers a metaphor for salvation through the water.
   3. The parting of the sea allowing Moses to lead the Children of Israel to salvation from slavery.
2. The Baptism of Christ.(1223-1225)
   1. Jesus submitted to Baptism by John
   2. This is an act of self-emptying.
   3. The Holy Spirit descended on Jesus and the Father proclaimed his unique role in Salvation History.
   4. Through His Paschal Mystery, Jesus opened salvation to all humanity. His passion and death were a baptism.
3. Baptism in the Church (1226-1228)
   1. Beginning at Pentecost and continuing through the Acts of Apostles, the Apostles baptized the newly converted into the Church.
   2. The water of Baptism enlivens the imperishable seed of the Word of God to produce its life-giving effects.

Christian Initiation

1. The way the sacrament of Baptism has been celebrated has varied greatly over the centuries in response to changing circumstances.
   1. In the first century, a long period of catechumenate marked by a series of rites, culminated with baptism.
   2. When infant baptism became the norm, the catechumen process shifted to a post baptism process.
   3. With catechesis, the graces of baptism flower more fully in the Christian.
2. The Second Vatican Council restored the Rite for Christian Initiation for Adults.
   1. In mission countries, native rites can be included if they can reasonably adapted.
   2. In the entire Church the initiation culminates in the reception of Baptism, Confirmation, and Holy Eucharist.

The Rite of Baptism

1. The celebration of Baptism reveals the meaning and grace of the sacrament. (1234-1245)
   1. The celebration begins with the sign of the cross, the imprint of Christ in whose mystical body the newly baptized will belong.
   2. The proclamation of the Word elicits the response of faith—baptism is the sacrament of faith.
   3. One or more exorcisms are pronounced as the celebrant anoints the candidate with the oil of catechumens and the laying on of hands.
   4. Then comes the essential rite of baptism is the emersion into the water three times or pouring the water three times over the candidate’s head. This both signifies and brings about death to sin and entry into the love of the Holy Trinity.
   5. The newly baptized is anointed with sacred chrism.
   6. The white garment signifies that the newly baptized has put on Christ.
   7. The candle, lit from the Easter candle, signifies that Christ the light of the world, has enlightened the newly baptized.
   8. The solemn blessing concludes

Who Can Be Baptized?

1. Anyone who is not baptized can be baptized.
2. Adult Baptism
   1. Adults are baptized after a period of preparation during which they are called catechumens.
   2. The goal of the catechumenate is to help
      1. Make an informed choice.
      2. Grow in faith, hope and love.
      3. May a genuine commitment to Christ.
3. Infant Baptism
   1. Fulfills the desire of both the Church and the child’s parents to receive the grace of baptism.
   2. The parents, godparents, and the community take responsibility for rearing the child in a Christ-centered home.

Exercise

Review the accounts of the Baptism of Jesus in the Gospels.

Review

1. What are the fruits of Baptism?
2. What does it mean to say that the Sacraments do not bind God?
3. What is the relationship between sin, Jesus, and Baptism?

## 4.4 The Sacrament of Confirmation

Key Concept

Confirmation is the sacrament that completes the sacramental graces and more perfectly binds a person to Christ and His Church.

Key Terms

Pentecost Confirmation

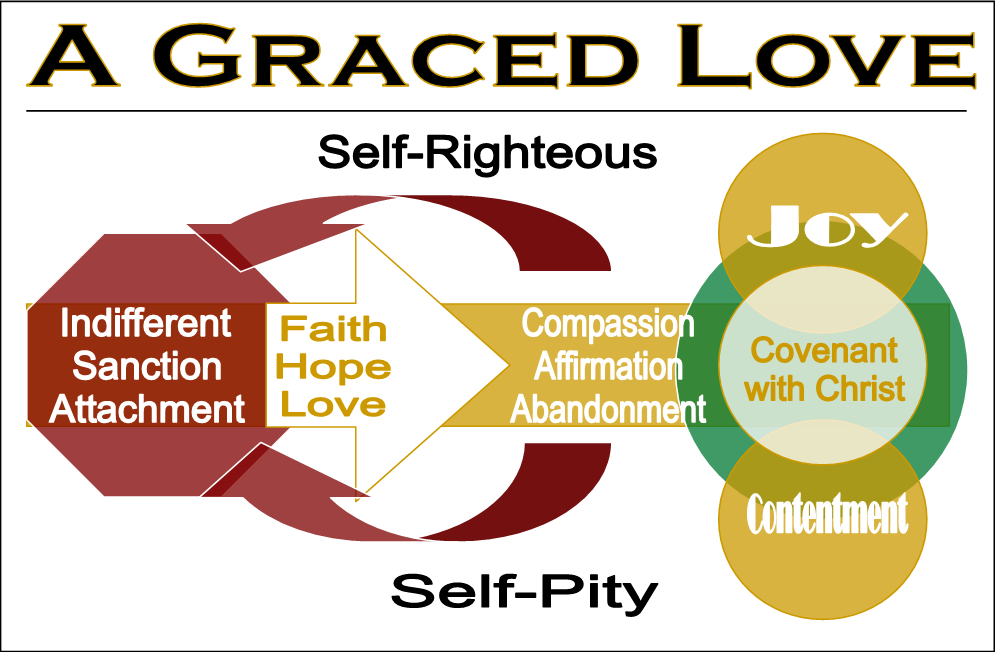
Outline

Pentecost

1. **Pentecost** celebrates the descent of the Holy Spirit upon the Church.
   1. This marks the fullest revelation of the Triune God that can or will be had before entering Heaven.
   2. Since the Pentecost, the Kingdom of God announced by Christ has been open for all who believe in and seek Jesus with a sincere heart.
   3. Liturgy offers us a veiled experience of the first fruits of the Kingdom of God.
2. The presence of the Holy Spirit gives humanity the grace (potential) needed to make the Kingdom of God present today.
   1. We actualize that potential through piety— loving the Father as Jesus does with our whole heart, mind, soul, and self.
   2. We actualize that potential through morality—loving others as Jesus loves them.

Confirmation

1. **Confirmation** is the sacrament of the Holy Spirit. It perfects Baptismal graces. (1285-1321)
2. The root of Confirmation is in the descent of the Holy Spirit at Pentecost.
   1. Scripture reports that baptism and confirmation are not the same sacrament. (AA 8:14-17)
   2. The grace of Confirmation offers us a deeper share in the Trinitarian life.
   3. It incorporates us more firmly into the Mystical Body of Christ.
   4. Strengthens the bond with the Church.
   5. It helps us to be witnesses for Christ in word and deed.
3. Confirmation celebrates a desire for greater moral maturity.
4. That commitment to the good (happiness) of another leads away from the ego and toward the conscience.
   1. We move away from indifference, sanctions, and attachments.
   2. We move towards compassion, affirmation, and abandonment.
   3. In this way, we can enter into covenant with Christ and others in Christ’s name and live out of conscience.
   4. We have something tangible to celebrate



1. As the depth of the moral maturity increases we share with the other(s) with greater consent and intent making the relationship more authentic and revelatory—a fuller potential for covenant.
   1. The relationship becomes vested in our person—our identity.
   2. The relationship becomes less about what we do together and more about who we are together.

Celebration of Confirmation

1. The essential rite of Confirmation is the anointing of the forehead with sacred chrism and saying: Be sealed with the Gift of the Holy Spirit.
   1. A candidate who has attained the age of reason:
   2. Must profess the faith.
   3. Be in a state of grace.
   4. Have the intention to receive the sacrament.
   5. Be prepared to witness for Christ in word and deed.
2. Confirmation imprints an indelible mark on the soul.
   1. Only those people who are baptized can be confirmed.
   2. A person can only be confirmed once.
3. The Bishop is the ordinary minister of Confirmation.

Exercise

We should we strive for greater moral maturity?

Review

1. What is the connection between Pentecost and confirmation?
2. What is the essential rite of Confirmation?

**4.5 The Most Holy Eucharist**

Key Concept

The Holy Eucharist is the source and summit of the Christian life.

Key Terms

Feast of Unleavened Bread Passover Service

Seder Meal Paschal Mystery

Mass Consecration

Real Presence Transubstantiation

Outline

**Jesus Institutes the Blessed Sacrament** at the Passover

1. The Jewish Passover consists of two distinct though connected festivals.
   1. The **Feast of Unleavened Bread** recalls the speed at which the liberation occurred—they didn’t have time to let the bread rise before baking it.
   2. The **Passover Service** commemorates the release of the People of Israel from slavery in Egypt.
   3. The **Seder Meal** is the annual supper that where the Passover service is celebrated.
2. Its origin can be traced back to earlier celebrations.
   1. It was a rite of nomadic shepherds celebrated on the full moon of the vernal equinox marking their move from their winter to their summer grazing ground.
   2. The Feast of Unleavened Bread has its roots in the festival held between the time of the old and new harvest.
3. The Tenth Plague
   1. Moses announces that the Angel of Death will pass through Egypt claiming the first-born.
   2. Houses marked with the blood of the lamb will be passed over sparing the life of the first-born.
   3. As a result, Pharaoh freed the Hebrews from slavery.
4. This saving event in history is commemorated in a sacred meal.

## The Seder Meal & Passover Service

1. Preparation
   1. In preparation for the Seder Meal and Passover event, all leaven, which symbolizes sin, is removed from the house.
   2. The family then gathers at the table for a ritual hand washing.
   3. The women in the house say a blessing and light the Passover candles.
2. The Haggadah meaning the telling of the story of Passover begins.
   1. The first cup of wine is blessed and drunk.
   2. The second cup of wine celebrates the ten plagues that resulted in Pharaoh freeing the Hebrew slaves.
   3. Afikomen names the practice of hiding a piece of Motza which refers to the unleavened bread, to be found later in the meal.
3. The Seder Plate
   1. Greens, usually parsley—a symbol of life, are dipped into salt water—a symbol of tears as a reminder of the anguish of their enslaved ancestors.
   2. Roasted egg—a symbol of the daily sacrifice at the Temple that no longer exists.
   3. Charoset—a symbol for the mortar used by the Hebrew slave to make bricks, is a sweet mixture of apples, nuts, and spices.
   4. Shank bone of a lamb—a symbol for the sacrifice that spared Israel’s first born from the angel of death.
4. The Meal
   1. The meal consists of an array of foods.
   2. This is a feast like Thanksgiving.
5. Finding the Afikomen
   1. The children search for the Afikomen.
   2. Once found and returned to the table, the motza is broken and a small piece is given to each person.
   3. The third cup of wine—symbolizing redemption is drunk.
   4. The fourth cup of wine—symbolizing praise for God is drunk.
6. Elijah
   1. A place at the table is set for the prophet Elijah.
   2. A glass of wine is poured for the prophet.
   3. The return of Elijah signals the coming of the Messiah.

**The Paschal Mystery**

1. **Paschal Mystery** refers to the life, death, and resurrection of Jesus.
   1. Through the Paschal Mystery a new form of human existence—Risen Life is offered to every human being.
   2. Living ones life in response to Grace is the way to accept this invitation.
2. Baptism celebrates the Christian’s initiation into the Paschal Mystery of Christ.
3. Eucharist commemorates the Last Supper.
   1. During the Seder Meal at the Last Supper Jesus instituted the Holy Eucharist.
   2. He spoke the words of consecration transforming the Seder meal into the Holy Mass.
4. The Holy Mass commemorates and connects us to the death and resurrection of Christ.
   1. In Instituting the Holy Eucharist, Jesus reveals how he will be physically present to his followers after his resurrection.
   2. To be present to or receive the Holy Eucharist is to be present to or receive the Risen Christ.

**Last Supper in the Synoptic Gospels**

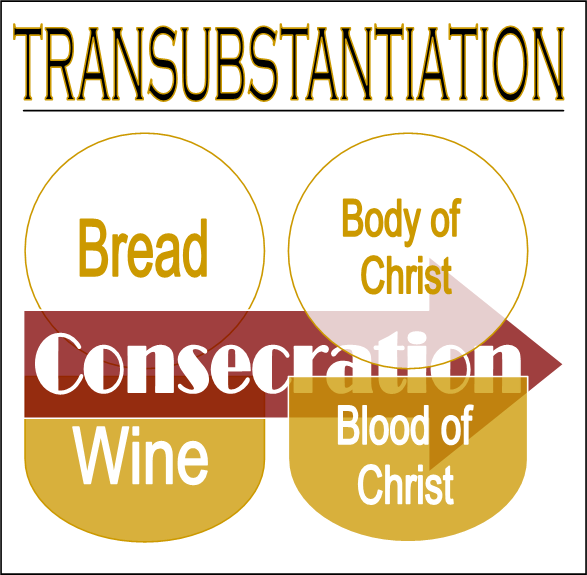
1. MK, MT, and LK offer similar accounts of the Last Supper.
2. The following events are included in all three narratives.
   1. The meal is held in a large room suited to the purpose.
   2. The owner of the room is not identified by name nor is it suggested that it is the home of a disciple.
   3. During the meal Jesus:
      1. Consecrates the bread.
      2. Consecrates the wine.
      3. Remarks that this is his last supper until he enters into the Kingdom of God.
   4. Foretells that he will be betrayed.
3. Jesus anticipates His free offering of His life in reparation for our sins.
   1. Christ institutes the Holy Eucharist as the memorial of His Sacrifice.
   2. By participating in the Holy Mass, we become present to the Paschal sacrifice.(1362)

## The Holy Mass

1. The roots of the Holy Mass can be traced back to the Passover Service.
   1. Jesus was presiding over a Passover Service when He instituted the Holy Eucharist.
   2. Jesus took the motza from theAfikomen consecrated it, broke it and distributed to His disciples.
   3. Jesus consecrated the third cup of wine—symbolizing redemption and all drank of it.
2. Over time the rituals of the Seder meal evolved into the liturgy of the Holy Mass.

**The Sacrament of Eucharist**

1. The **Eucharist** is the sacrament of Christ’s real presence under the appearance of bread and wine. (1322- 1419)
2. **Mass** is the term for the liturgy in which bread and wine becomes the body and blood of Christ.
   1. Jesus explicitly taught that anyone who eats His body and drinks his blood would have eternal life. (JN 6:51-56)
   2. To this end, Jesus instituted the Eucharist at the Last Supper. (MK 14:12-25, MT 26:17-29, LK 22:7-20)
3. The Eucharist is the source and summit of the life of the Church.
   1. In Eucharist, Christ associates the Church and all of its members with his sacrifice of praise and thanksgiving offered once for all to the Father.
   2. We are transcendent beings living in time and space. In Eucharist we connect to the ultimate transcending event Jesus Passover.
   3. By this sacrifice Christ pours out the graces of salvation on His body, which is the Church.
4. The essential rite of the Eucharistic Sacrament is the wheat bread and grape wine upon which the Holy Spirit is invoked, and the priest pronounces the words of consecration spoken by Jesus at the Last Supper.
5. Every Mass is a single act of worship that includes:
   1. The Gathering of the Faithful into the Eucharistic Assembly.
   2. Penitential Rite
   3. Proclamation of the Word
   4. Presentation of the Offering
   5. Eucharistic Prayer
   6. The Our Father
   7. Communion
   8. Eucharistic Assembly’s dismissal
6. The Eucharist is the memorial of Christ’s Passover – His life, death and resurrection.
   1. This is the work by which we are saved.
   2. This is the work made present by the liturgical action.
   3. It is Christ Himself, the high priest of the New Covenant who offers the Eucharistic sacrifice.
   4. The priest acts in the *Person of Christ* while presiding at Eucharist.
   5. Only a validly ordained bishop or priest can preside at Eucharist and consecrate the bread and wine so that they become the body and blood of Christ.
7. **Consecration** brings about the transubstantiation of the bread and wine into the body and blood of Christ.
   1. **Real Presence** means that the Risen Christ is fully present under the appearance of bread and wine.
   2. **Transubstantiation** means that Christ is present in a real, true and substantial way while the accidents of the bread and wine are unchanged.
      1. Transubstantiation means that the substance of the bread and wine change to the body and blood of Christ.
      2. The accidents of the bread and wine remain unchanged.
   3. Because Christ is truly present, he is to be honored and worshiped in the Eucharist.



1. Holy Communion may be received by those faithful in the Eucharistic assembly who are:
   1. Baptized Catholics
   2. In a state of Grace
   3. Disposed to receive Christ.
2. Holy Communion offers graces that:
   1. Increases the communicant’s union with Christ.
   2. Forgives venial sins and preserves one from grave sin
   3. Reinforces the unity of Church as the Mystical Body of Christ.

Exercise

Explain how the faith (or lack of it) impacts the individual’s participation in the Holy Mass.

Review

1. Why do we continually re-initiate ourselves in Christ at Eucharist?
2. What is the relationship between the Holy Eucharist, the Last Supper, and Jesus’ death on the cross?
3. What is the relationship between Real Presence and transubstantiation?